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Board of Foreign Missions of the Reformed Church in America.

SKETCH

OF

THE AMOY MISSION,

CHINA.

BY

REV. J. V. N. TALMAGE, D.D.

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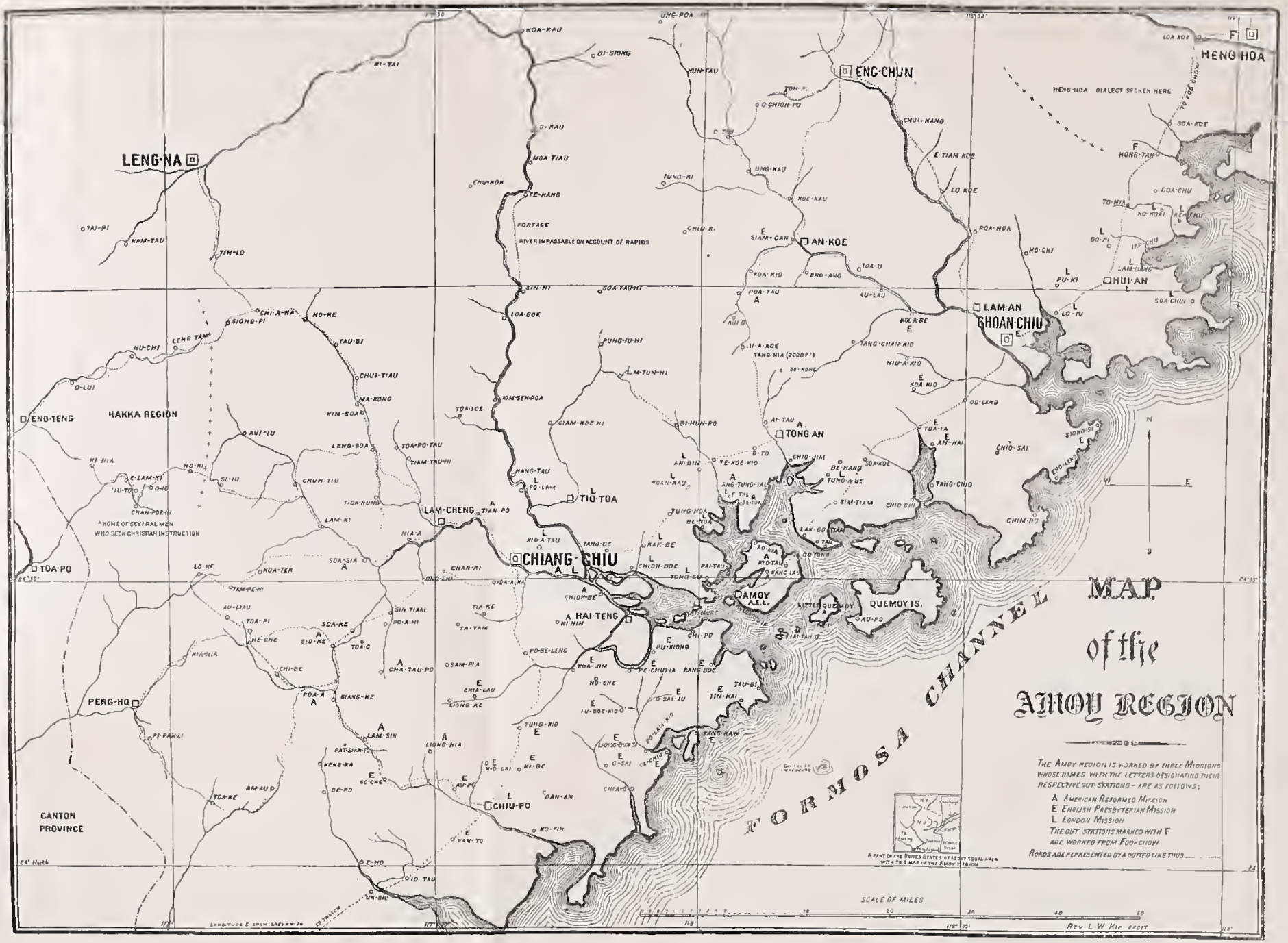
MAP
of the
AMOY REGION
FORMOSA CHANNEL
HAKKA REGION
CANTON PROVINCE
LENG-NA
ENG-CHUN
HENG HOA
AN-KOE
HUI-AN
LAM-AN
CHOAN-CHIU
ENG-TENG
TONG-AN
TIO-TOA
LAM-CHENG
CHIANG-CHIU
TOA-PO
HAI-TENG
AMOY
QUEMOY IS.
PENG-HO
CHIU-PO
HENG-HOA DIALECT SPOKEN HERE
* HOME OF SEVIRAL MEN WHO SEEK CHRISTIAN INSTRUCTION
PORTAGE
RIVER IMPASSABLE ON ACCOUNT OF RAPIDS
THE AMOY REGION IS WORKED BY THREE MISSIONS WHOSE NAMES WITH THE LETTERS DESIGNATING THEIR RESPECTIVE OUT STATIONS - ARE AS FOLLOWS;
A AMERICAN REFORMED MISSION
E ENGLISH PRESBYTERIAN MISSION
L LONDON MISSION
THE OUT STATIONS MARKED WITH F ARE WORKED FROM FOO-CHOW
ROADS ARE REPRESENTED BY A DOTTED LINE THUS
A PART OF THE UNITED STATES OF ABOUT EQUAL AREA WITH THE MAP OF THE AMOY REGION
SCALE OF MILES
Rev L W Kip fecit

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MISSION OF AMERICAN REFORMED CHURCH IN THE REGION OF AMOY, CHINA.

BY REV. J. V. N. TALMAGE, D.D.

There are three Protestant Missions at Amoy, viz., of the AMERICAN REFORMED CHURCH, the *London Missionary Society* and the *English Presbyterian Church.* No proper account of the work of either of these Missions can be given without some account of the other two. The three Missions have worked together with unusual harmony, and have assisted each other directly and indirectly in many ways.

The Mission of the American Reformed Church was the first in the field. It was commenced by Rev. David Abeel, D.D., who arrived at Amoy, Feb. 24, 1842. He came to China in 1830, as agent of American Seamen's Friends Society, to labor especially among the English speaking seamen connected with the shipping at Whampoa (Canton). Afterward for a time he had appointment from the A. B. C. F. M. He was a man of unusual activity He made various trips to different parts of this eastern heathen world, also a trip to Europe and America, always engaged in the work of his Master, and always having the evangelization of the great Chinese race at heart.

After Amoy, at the close of the opium war, became an open port, he came to Amoy to engage in direct mission work. Having already made considerable acquisition of the dialect of this part of China, he was able almost immediately after his arrival to begin evangelistic work.

In consequence of ill health he left Amoy, December 19, 1844, and returned to America. Dr. Abeel was a man of warm hearted piety, and his name was fragrant at Amoy for many years after his departure. He did not baptize any converts, but some of those who became interested in the Gospel through his instrumentality were afterward baptized by others. (John iv. 37.)

Before the departure of Dr. Abeel from Amoy Rev. E. Doty and Rev. Wm. J. Pohlman joined him, arriving June 22, 1844, under the direction of the A. B. C. F. M., through which Board the American Reformed Church was then conducting all its foreign mission work. They had been laboring some years among Chinese settlers in Borneo. This was the transference of the Chinese department of the Borneo Mission to China proper.

In consequence of the death of Mrs. Pohlman and Mrs. Doty, Mr. Doty left Amoy, November, 1845, for the United States with his and Mr. Pohlman's children.

In 1847, having again married, he returned to China, arriving at Amoy, August 19, 1847.

December 19, 1848, Mr. Pohlman took his sister, who had joined him some time previously and had recently been very ill, to Hong Kong for her health. On his return voyage from Hong Kong the vessel was wrecked January 5, 1849, and Mr. Pohlman was drowned. He had been a very zealous and efficient missionary. He had only baptized two native converts, but he had been instrumental in interesting many others some of whom were baptized after his death. One of these (not baptized till many years after Mr. Pohlman's death) in his later days always seemed to associate heaven with Mr. Pohlman. When speaking of heaven, to which he was expecting soon to go, he was wont to say "I will see Teacher Pohlman there." The first church building erected by Protestants at Amoy, probably the first erected in China for *Chinese worship only*, stands, and, judging

from the stability of the structure, may stand for generations to come a monument of the faith and zeal of Mr. Pohlman. The money for the building was raised by friends in the United States at his suggestion and solicitation, and he watched over the work of building with great solicitude until the house was nearly ready to be opened for public worship, when he was suddenly called to leave for Hong Kong. The dedication of it was delayed for him to return and conduct the exercises. But when the news of his death came the dedicatory exercises were held and were also made his funeral services.

The above mentioned three missionaries may properly be called the founders of the Mission, so there is no need in this paper to mention the names of those succeeding them. A few more words, however, should be said concerning Mr. Doty. The second Mrs. Doty having been taken from him, he left Amoy for the United States a second time with his motherless children in November, 1859, and returning arrived again at Amoy in September, 1861. He was permitted to labor here until November, 1864, when he again embarked for America, but died on the passage a few days before the ship arrived at New York. He left a much greater impress on the church at Amoy, and for good, than those who preceded him.

The London Mission work was commenced at Amoy by Rev. J. Stronach and Rev. Wm. Young. They arrived in July, 1844, and were joined in 1847 by Rev. A. Stronach. All these had been laboring some years at various places south of China, mostly among Chinese from the region of Amoy, so that they were ready to begin evangelistic work immediately on their arrival. They did efficient work for many years. Their names are still held in honored remembrance by the churches here. The London Mission has now a larger number of native churches and church members than either of the other Missions at Amoy.

The work of the English Presbyterian Church was commenced here by Dr. James Young, who arrived at Amoy in July, 1850. He had been engaged at Hong Kong in the druggist business, which he gave up in order to engage in mission work. He was joined in July, 1851, by Rev. Wm. C. Burns, who had previously been engaged in evangelistic work in the region of Hong Kong and Canton. Dr. Young being a layman, and Mr. Burns wishing to give himself entirely to evangelistic work, they labored at first chiefly in connection with the other Missions at Amoy. Mr. Burns providentially soon became very closely associated with the native Christians connected with our Mission, and as soon as he had acquired sufficient knowledge of this dialect he began making short preaching tours with them. Thus union in work between the two Missions gradually became so close that the churches planted by them grew up ecclesiastically *one*.

Dr. Young's health failing him in 1854, and it being necessary that some one take charge of him, Mr. Burns decided to return with him to their native land. They embarked for Hong Kong on the U. S. steamer "Powhatan," August 5, 1854. Before their departure however, in December, 1853, Rev. James Johnston joined that mission. It was indeed with him that the proper organization of their mission work began. Mr. Johnston on account of ill health left Amoy, May, 1855, and returned to Great Britain. His work however was soon taken up by Rev. Carstairs Douglas, who arrived at Amoy in July, 1855. He soon became, and continued until his death in 1877, a very efficient laborer in connection with the English Presbyterian Mission. Beside his direct evangelistic work in the region both northeast and northwest from Amoy, he compiled and published a dictionary of the spoken language of this region, which is of immense value to all the missionaries and all others endeavoring to learn

this language, and is a monument of indefatigable labor and painstaking accuracy very characteristic of the man.

The English Presbyterian Mission has not only greatly developed in the region around Amoy, but has sent off branches which are bearing great fruit both at Swatow, the next port south of Amoy, and to Taiwanfoo, the southern part of Formosa.

Missionaries of other churches and societies at different times commenced work at Amoy. The most of them remained so short a time as to leave but little manifest effect of their labors. The most notable exception to this was Rev. John Lloyd of the American Presbyterian Church. He arrived at Amoy, December 6, 1844, and died December 6, 1848. For a year or two before his death he had conducted evangelistic services almost daily in a small building which he had rented for the purpose in a very busy part of the town. The fruit of his seed sowing was reaped by others. He left in manuscript an *Amoy vocabulary*, which may be said to be the foundation of Dr. Douglas' Dictionary. After the death of Mr. Lloyd, all others who had been in connection with that mission having previously returned to the United States, the American Presbyterian Church withdrew from this field, leaving their work specially to the American Reformed Church, because of the similarity of the two churches in the matter of doctrine and church government.

Medical mission work at Amoy was commenced by an American physician, Wm. H. Cumming, M. D., who arrived at Amoy, June 7, 1842. He was not at the first connected with any missionary board or society, but was a zealous medical missionary, the expenses of his missionary work being defrayed by the private resources of himself and others. He opened a dispensary for the Chinese in the house of Dr. Abeel, who furnished him a room for the purpose, and gave religious instruction

daily to those who came for medicine or medical advice, or for other purposes.

Dr. Cumming was joined November 25, 1843, by J. C. Hepburn, M.D., who is now and has been for many years a missionary in Japan. He was sent out by the American Presbyterian Church, resided a while at Singapore, and came to Amoy after the opening of this place to foreign residence. Although Dr. Hepburn left Amoy in 1845, and Dr. Cumming in 1847, medical mission work has been continued ever since by one or more of the missions, with very few and short intermissions.

From the above it will be seen that the commencement of medical missionary work was in connection with our Mission. Afterward it was taken up and carried on as the special work of other missions. We have always done what we could, and as our help was needed in forwarding their medical work, sometimes by assisting in defraying the expenses thereof, as well as by missionary labor in connection with the hospitals. Our own direct medical mission work must date from this year or from the latter part of last year. Dr. Y. May King arrived at Amoy, October 3, 1887, and Dr. J. A. Otte, January 13, 1888.

All mission work at Amoy began on Kolongsu, the only place where foreigners at the opening of this port were able at first to get residences; stated public preaching and regular medical work in Amoy town began in January, 1844.

The character of our Mission from the beginning was that of a preaching mission. This is well stated in a paper prepared by Mr. Pohlman in 1846, in which he describes the missionaries of Amoy as giving themselves specially "*to stated intelligible and formal exhibitions of divine truth on the Lord's day and during the week*," and he advises all missionaries coming to China to learn to speak the language *accurately*, and adds, "*Be sure you are understood*, * * * then preach, *preach*, PREACH. * * *

'Alas! for a mission where the absorbing object of attention with any of its members is anything else than how Christ crucified shall be preached to the heathen, so as most effectually to persuade them to be reconciled to God.'"

Thus we have always made all other departments of mission work, educational as well as medical, subservient to the proclamation of the Gospel.

Beside the more formal preaching on the Sabbath and the less formal preaching on week days in the chapels, and the still less formal preaching in the streets, so soon as earnest inquirers were found, Inquiry-meetings, Bible-classes, and Prayer-meetings were instituted, some of which commenced by Messrs. Doty and Pohlman have been continued even to this day, and many others have sprung from them.

Parochial schools were begun as soon as the number of children connected with Christian families seemed to justify the additional expense of money and labor. Our distinctive educational work has been decidedly religious, our primary schools are confined almost entirely to children connected with Christian families, and the higher schools to youths who have made public profession of faith in Christ, and give promise of future usefulness as teachers, evangelists or pastors. Some thirty years ago we commenced a theological class for the training of native preachers. Some seven years ago a middle school (the beginning of an academy or college) was instituted by the English Presbyterian Mission to be shared equally by us. In like manner our theological class has been merged in the union theological school or seminary of the two missions. It is in order to secure better and suitable buildings for the accommodation of these two institutions that we have asked our church to furnish us with $5,000, to be added to a like sum which the English Presbyterian Missionaries hope to get from their church for this

purpose. I believe they have already received more than half that amount.

While on this subject of Christian education I may remark that nearly twenty years ago, we began in connection with our second church at Amoy, a girls' school both for boarding and day scholars. In 1880 it was removed to Kolongsu near our Mission houses. Each of the three missions has now a girls' school on this island.

In 1884, the "Charlotte W. Duryee Bible school" was commenced, where women from the churches of each of the missions receive careful Christian instruction, and are taught to read the Bible in Romanized Colloquial, for their own spiritual advancement, and that they may become more useful at their homes, and that some of them may become fitted to be employed as "Bible women."

The first converts received at Amoy were in connection with our Mission, viz., the two old men baptized, as mentioned above, by Mr. Pohlman in April, 1846. The next received in connection with our Mission, were three persons, two men and their old mother, a widow, baptized in July, 1849. Since then every year has witnessed additions to the church in Amoy, beside the work in the country around.

Amoy church was organized by the setting apart of elders and deacons in 1856. In 1860 it was separated into two organizations preparatory to the calling of pastors. Two men were chosen by the churches in 1861. They had been preachers or unordained evangelists. A special course of additional instruction was given them, and in 1863 they were ordained and installed over their respective churches.

The first work inland from Amoy that produced manifest fruit and became permanent, was commenced by Rev. Wm. C. Burns, who in the autumn of 1853 accompanied by some of the members of our church in Amoy, made a preaching tour in the region of Peh-chui-ia. Be-

fore this, there had been desultory preaching by the missionaries and native Christians in many of the towns, villages, and hamlets around; and preparation had been made and native unordained evangelists appointed to begin permanent work in the cities of Chiang-chiu and Tong-an. Several visits for preaching had been made to Chiang-chiu, and a house had been rented as a chapel for stated preaching and Christian worship, and two of our native preachers had taken possession. These plans however were all frustrated by the rebellion that occured in this region in the spring of 1853, in which one of the helpers at Chiang-chiu lost his life. The other with great difficulty escaped and got back safely to Amoy. Amoy was held by the rebels for six months, which allowed little opportunity for evangelistic work in the country during that time.

It was after this rebellion had been subdued that Mr. Burns and the native Christians made the tour mentioned above. Great interest attended their preaching. Mr. Burns being very unwilling to assume pastoral responsibility, the supervision of the work at Peh-chui-ia devolved on our mission. During the year 1854, Mr. Johnston assumed the financial responsibility of the work in that region, and Peh-chui-ia became a station of the English Presbyterian Mission. We agreed however, to continue the pastoral oversight of the church until his knowledge of the language should be sufficient for him to relieve us. In consequence of his departure so soon from Amoy, we continued that oversight until the summer of 1856. From the beginning to that time we had baptized thirty-seven adults and eight infants at Peh-chui-ia. After that time Dr. Douglas assumed the pastoral as well as the financial responsibility of the church in that region.

The manifest progress of the Gospel stirred up much opposition at Peh-chui-ia. The first Christians exposed

themselves to much obloquy, and sometimes to loss of property, and even to personal violence.

The next out station that became permanent is Chioh-be. The work spread to that place from Peh-chui-ia in the first instance, by some of the Christians of Peh-chui-ia in the summer of 1854, going to Chioh be on business. Afterward the missionaries and native members of our churches at Amoy took up and carried on the work, The first baptisms were in January, 1855. During that year we baptized at Chioh-be twenty-two adults and five infants

At Chioh-be the progress of the Gospel stirred up still more violent opposition than at Peh-chui-ia. The officials openly took sides against Christianity, but did not dare openly to authorize violence on the part of the people.

Doubtless these persecutions were overruled to bring some good to the churches. They were the means of keeping out the hypocrites and self-deceivers, and of driving the Christians closer to their Saviour; and notwithstanding the manifest check they gave to the immediate spreading of the work, they did not stop it altogether. In the region beginning at Peh-chui-ia and spreading beyond to the southwest the English Presbyterians have five organized churches supporting their own ordained pastors, and more than twenty regular preaching places.

In the region beginning at Chioh-be and extending westward we have three organized churches supporting their own pastors, with some eleven congregations and out stations under their care. The expenses of evangelistic work in these outlying congregations and out stations are defrayed in some places wholly, at other places partly, by the Mission. Still beyond these churches and congregations is the field of mission work among the Hakkas carried on by the native church.

The work of our church has also spread somewhat to the east and north from Amoy, where we have three organized churches with five congregations, but without as yet any ordained native pastor.

The churches gathered by the English Presbyterian and American Reformed Missions were organized in 1862 into a Classis or *Tai-hoey*, in which the two Missions at the present time are very nearly equally represented, and connected with which, according to the reports for 1887, there were 16 organized churches, with 1701 adult members, 11 ordained pastors supported by their respective churches, 47 unordained preachers or evangelists, 56 congregations and preaching stations (beside the mission among the Hakkas), 16 parochial schools with 238 pupils, $4,588.13 contributions by the native churches for religious purposes.

In order to a full appreciation of the grace of God manifested in His work in this region, I should add that the churches gathered by the London Mission have formed a Congregational Union or *Ho-hoey*, connected with which, according to their report (published a year ago), there were 5 ordained pastors, 42 unordained preachers, 27 congregations and preaching stations with 1088 adult church members. The contributions for religious purposes during the year had been more than $2,000.

Now, I ask, how shall we thank God sufficiently for the marvelous success He has given us? From the foregoing it will be seen that, although our Mission was the first in this field, the one coming last has overtaken, and the other has outstripped us. Perhaps a sufficient reason for this may be found in the fact that both of these Missions until recently have usually been furnished with more men and means for the work. For the first forty years of our work here it was only during rare or short periods that we had on the ground as many as three mis-

sionaries with sufficient knowledge of the language to do efficient work. But now, thank God, our Mission is stronger than it has ever been before. Now if the church at home continue to furnish the men and means needed to keep up this enlargement, and we, the missionaries, be found faithful, both of which conditions we pray God, for His own name's sake, by His gracious Spirit to make good, then shall our church have a still more worthy share in the work of bringing back to allegiance to our Lord this the greatest of His rebellious provinces.

MISSIONARIES OF THE REFORMED CHURCH IN AMERICA TO AMOY, CHINA.

	JOINED THE MISSION.	RETIRED FROM THE MISSION.
Rev. David Abeel, D.D.,	1842	1845*
Rev. Elihu Doty,	1844	1865*
Mrs. Elihu Doty,	1844	1845*
Mrs. Mary (Smith) Doty,	1847	1858*
Rev. W. J. Pohlman,	1844	1849*
Mrs. Theodosia R. (Scudder) Pohlman,	1844	1845*
Rev. J. V. N. Talmage, D.D.,	1847	
Mrs. Abby F. (Woodruff) Talmage,	1850	1862*
Mrs. Mary E. (Van Deventer) Talmage,	1865	
Rev. J. S. Joralmon,	1855	1860
Mrs. J. S. Joralmon,	1855	1860
Rev. Daniel Rapalje,	1858	
Mrs. Alice (Ostrom) Rapalje,	1878	
Rev. Alvin Ostrom,	1858	1864
Mrs. Susan (Webster) Ostrom,	1858	1864
Rev. John E. Watkins,	1860	* *
Mrs. John E. Watkins,	1860	* *
Miss Caroline E Adriance,	1860	1863
Rev. Leonard W. Kip, D.D.,	1861	
Mrs. Helen (Culburtson) Kip,	1861	
Rev. Augustus Blauvelt,	1861	1864
Mrs. Jennie (Zabriskie) Blauvelt,	1861	1864
Rev. J. Howard Van Doren,	1864	1873
Rev. John A. Davis,	1868	1871
Mrs. Emma C. (Wyckoff) Davis,	1868	1871
Miss Helen M. Van Doren,	1870	1877
Miss Mary E. Talmage,	1874	
Rev. David M. Talmage,	1877	1880
Miss Catharine M. Talmage,	1881	
Rev. Alexander S. Van Dyck,	1882	
Mrs. Alice (Kip) Van Dyck,	1886	
Miss Y. May King, M.D.,	1887	
John A. Otte, M.D.,	1887	
Mrs. F. C. (Phelps Otte,	1887	
Rev. John G. Fagg,	1887	

* Deceased.

** Rev. John E. Watkins and wife sailed from New York to join the Mission in 1860, and were never heard from.

ERRATUM.

To list of Missionaries, page 12, add:

Rev. Philip W. Pitcher, ... 1885
Mrs. Annie T. (Merritt) Pitcher, . . 1885